1:Layard E-5 (1914-1915) 1942
OO12 Malekula OO12

X796 of the introducing "line" took part in this. On this more important occasion, however, members of all the Vao villages assist in the work, after which lone-yams and attached-yams are placed in heaps for each village. Many pigs, ranging in value up to a re-entrant-tusker, are killed and given to them also, thus marking the very great importance of the ritual cycle that has now been begun.

Coral block sought for to serve as table-stone. Communion feast held at the Lodge of the owners of the land on which it is found.

X796 316 Search is now made by the Maki-men for a suitable block to serve as a table-stone for the dolmen. Like all the stones used during the rites, it is sought for among the coral blocks that form the reef bounding the shore. When this has been selected their first act is to make a feast of communion (*ghete-ghati*) [1] with the ancestors of the owners of the land on which the stone is found, to compensate them for its removal. This feast is held in their descendants' own Lodge.[2]

Once selected, this stone is called *vêt vokâldgh*, meaning, in secular language, the "stone we sit down on," and it continues to bear this name until, a year later, it has been consecrated in the dancing-ground, when this name is changed for a ritual one, namely *vet simbe-simbe*, which means precisely the same thing, but coupled this time with a religious connotation.[3] All the men of the introducing "line" join in levering this stone with its yet secular name off the reef and in bringing it on to the shore, where it is left beyond reach of the tide to dry. On returning to the village, a pig is killed "for the food of" the workers, and a *tamean* feast is held which, if the men of the introducing "line" so wish, may be shared also by the Maki-men.

SECOND YEAR

Bringing the Table-Stone to the Dancing-Ground

X796 A further interval of a year now elapses to give the stone time to dry out. At the end of this period, when the next year's yams are ready, a day is fixed for dragging it up to the village. As this involves the provision of large numbers of yams for the workers, it is necessary to have a good yam-table; so, if the old one erected for the Gong-Raising rite before transporting the logs to the dancing-ground has rotted, a new one is made with the same ritual as was gone through for that. Whether a new yam-

[1] See p. 541. For an account of the penalty for neglecting this rite see p. 451.
[2] It is probable that the descendants are also paid, but I did not record this.
[3] See pp. 274, 702. In point of fact the dolmen erected for Low Maki is not, so far as I know, ever used as a seat and is in effect built too high to serve such a purpose. Those set up before and behind the *ghamal* (see p. 449), however, are definitely so used during debates.